

Meteorological Register, kept at the Assay Office, Calcutta, for the Month of July, 1838.

Afternoon 4 P. M.

Forenoon 10 A. M.

Day of the Month.	Atmospheric Pressure.		Temperature.		Hygrometry.		Aqueous tension.		Weather.		Wind.		Aspect of sky.
	At 32° Fahr.	Old Stand.	At 32° Fahr.	Old Stand.	At 32° Fahr.	Old Stand.	At 32° Fahr.	Old Stand.	At 32° Fahr.	Old Stand.	At 32° Fahr.	Old Stand.	
1	30.533	29.471	83.5	78.5	78.5	78.5	78.5	78.5	78.5	78.5	78.5	78.5	cum. fine.
2	30.540	29.477	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	hard rain.
3	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	cloudy.
4	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	fine.
5	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	dark cl. t.
6	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	cl. all day.
7	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
8	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
9	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
10	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
11	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
12	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
13	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
14	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
15	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
16	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
17	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
18	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
19	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
20	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
21	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
22	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
23	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
24	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
25	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
26	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
27	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
28	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
29	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
30	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
31	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	do do
Mean.	30.543	29.480	84.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	79.5	8.65 0.33

The measure used for the upper values did not belong to the instrument and requires a correction of two per cent. subtractive, which will make the real quantity of rain on the ground, but still there is an anomaly to be explained.

JOURNAL

OF

THE ASIATIC SOCIETY

No. 80.—August, 1838.

I.—A short account of the Moa Morah sect, and of the present occupied by the Bor Senaputtee. By S. O. HALL, 40th Regt. N. I. Asst. to the Commissioner in Assam.

Origin and Religious tenets.—Moa Mureeah or Morah, nation of a particular sect of the Assamese population, who in the latter days of Assam history. They are scattered over the valley, being found as far west as Goalparah, but the greatest seem to be located in that tract of country, known in the past as the Nuttuck territory.

About the period that the numerous tribes in the valley were converted to Hinduism, a division took place amongst the members of the population following the religious tenets of a certain "roo," or spiritual adviser, who did not admit the supremacy of the gods, and professing to worship only the incarnation of the deity to heathens, as "VISHNU."

The residence of the first priest of this sect, is said to have been the *Majoillee**, on the banks of a small lake, which is now called by the *Burhumpooter*. The name of this lake, from the circumstance of its abounding in a description of small fish, called *Moa*, in the usual style of Assamese phraseology "*Moa Morah*," first arose the name of the sect, but which has been turned, by the Brahminical faith through a spirit of contempt, to *Moa Mâr*.

After the rise of the sect of Moa Mureeah the seat of the priest, called the *Moa Mureeah Gossain*, was removed to a place called *Kuteeah Putha*, a short distance to the west of *Jorehat*, and to which he resided was elevated from the plain, several hundred

* Large island of the *Burhumpooter*.

English.	Tibetan.	Japanese.	Chinese Characters.	
Night,	m, tshan mo, མཚན་མོ་	yoru,	yèy, 夜	* 43
Oil,	h, bru mar, འབྲུ་མར་	ábura,	yü, 油	44
Plantain, kélā, Hind,	ཤི་ལྷ་	báshiyo,	tsinu, 蕉	* 45
River,	g, tsang po, གཙང་པོ་	káwá,	klóng, 江	46
Road,	lam,	michi,	lú, 路	47
Salt,	tsin,	shíwa,	yen, 鹽	48
Skin,	paga pa, པག་པ་	káwá,	pí, 皮	49
Sky,	nam n, khnh, ནམ་མཁའ་	sorá,	tsáng tien, 蒼天	50
Snake,	s, brul, བྱུ་ལྷ་	hebi,	shè, 蛇	51
Star,	skar ma, སྐར་མ་	hoshi,	sing, 星	52
Stone,	r, do, རྩ་	ishi,	shéh, 石	* 53
Sun,	nyi ma, ཉི་མ་	nichirin,	yih, 日	54
Tiger,	s, tag, བྱ་ཐག་	torá,	fú, 虎	55
Tooth,	so, སྟེ་	há,	yá, 牙	* 56
Tree,	ljon shing, ལྷོ་ཤིང་, ཤིང་	ki,	shu, 樹	57
Village,	yul tsho, ཡུ་ལྷོ་	múrá,	hiáng, 鄉	58
Water,	chhu, ཆུ་	midzú,	shui, 水	59
Yam,	davn, དཔ་	tekúneimo, tá shú,	大薯	60

The sounds of the Chinese are written in accordance with the system published in the Chinese Repository, for February, 1838, and the Japanese after the list of sounds on pages 83, and 101 of the select papers on Romanizing published at Serampore. The last *i* is short in the Japanese words, like *y* in beauty. The difference between the two kinds of writing is shewn by the two columns of Kátókáná and Hirákáná; the Imáttokáná is much like the Hirákáná. The Japanese employ Chinese characters to express the same ideas as the Chinese, but often call them by a different name. Those marked * were probably derived from a common source, and perhaps there are more. The Chinese sound is often known among the Japanese, but does not seem to be the one most commonly used.

VI.—*Epitome of the Grammars of the Brahuiky, the Panjābi languages, with Vocabularies of the Baral Laghmapi, the—Cushgari, the Teerhai, and the E*
Lieut. R. LEECH, Bombay Engineers, Assistant on c

GRAMMAR OF THE PANJĀBI LANGUAGE

This language, as spoken in large towns, is a dialect of Hindustani, and differs from it chiefly in having those of the latter has long, and in having the Sanskrit (:) vi of words otherwise Hindustani; for example the noun call attāhrān and not athārā. In the villages the people speak a language called Jathky, the original language. On the Sikh frontiers Panjābi slightly mixes with dialects, in *Shawulpoor* it partakes of Sindhy. The letters in which the language is written; Gurmukhī the Granth, (gospels of 10 holy men,) and Lande used by their accounts. The character used in the mountain *Nadoun* differs from the Lande of the capital, and those of different cities and districts, as *Sealkot* and *Guz* differ slightly in their manner of writing this character.

The Sikhs under their preceptor Gurū GOVIND SINGH hatred of the Muhammadans to such an extent as to employ a vocabulary for their native Panjābi, because the latter vocabulary was full of words of the Muhammadans. The vocabulary is composed of ridiculous epithets of every thing relating to Islamism: it is by Mahārājāh RUNJIT SINGH the ruler of the Sikh

Declension of a Noun Masculine.

	Singular.	Plur.
Nom.	Ghodā a horse	Ghodes
Gen.	Ghodedā of a horse	Ghodyānd
Acc. & Dat.	Ghodenū a horse	Ghodyānū
Abl.	Ghodedon from a horse	Ghodyānt

Declension of a Noun Feminine.

	Singular.	Plur.
Nom.	Ghodī a mare	Ghodyān
Gen.	Ghodedī of a mare	Ghodyānd
Acc. & Dat.	Ghodinū a mare	Ghodyānū
Abl.	Ghodedon from a mare	Ghodyānt

Declension of a Compound Noun.

	Singular.	Plur.
Nom.	Hachā ghodā a good horse	Hache ghodes
Gen.	Hachō ghodedā of a good horse	Hachyān ghodyānd

Acc. & Dat. Hache ghodenù a good horse Hachyàn good horses
Abl. Hache ghodeton from a good Hachyàn ghe- from good
 horse dyànton horses
 This termination is changed into di to agree with a feminine noun.

Declension of the 1st Personal Pronoun.

	Singular.		Plural.	
<i>Nom.</i>	Main or mæn	I	Asi	we (Jathkt.)
<i>Gen.</i>	Medà or mendà	my	Asàdà sàdà	our
<i>Acc. & Dat.</i>	Menù or mainkù	me	Asànù sànù	us
<i>Abl.</i>	Medekulon }	{ maithon	Asàthon sàthon }	from us
	Medethon }	{ maithin from me	sàthi nasàthi }	
	Meds pàson }	{ mendeulon		

Declension of the 2nd Personal Pronoun.

	Singular.		Plural.	
<i>Nom.</i>	Tùp	thou	Tusi or tusàn	you
<i>Gen.</i>	Tedà, tendà	thy	Tuhàdà or	your
	or tondà		tu-àdà	
<i>Acc. & Dat.</i>	Tenù or tunnù	theo	Tuhànù or	you
			tusànù	
<i>Abl.</i>	Tethon or	from theo	Tuhàthon or	from you
	tuthon		tusàthon	

Declension of the 3rd Personal Pronoun, (proximate.)

	Singular.		Plural.	
<i>Nom.</i>	E	this	E	these
<i>Gen.</i>	Islà	of this	Inhàndà	of these
<i>Acc. & Dat.</i>	Isnù	this	Inhànù	these
<i>Abl.</i>	Iskulon, istshon	from this	Inhà kulon }	from these
			Inhà pàson }	

Declension of the 3rd Personal Pronoun, (remote.)

<i>Nom.</i>	O	that	O	those
<i>Gen.</i>	Urdà	of that	Onhàndà	of those
<i>Acc. & Dat.</i>	Usnù	that	Onhànù or	those
			onhànù	
<i>Abl.</i>	Usthon	from that	Onàkulon }	from those
			Onhàthon }	
			Onhà pàson }	

Declension of the Reflective Pronoun.

<i>Nom.</i>	A'ps	self
<i>Gen.</i>	A'pnà	of self
<i>Acc. & Dat.</i>	A'pnù	to self
<i>Abl.</i>	A'pthon	from self

Declension of the Interrogative Pronoun, (animate.)

<i>Nom.</i>	Kouna	who
<i>Gen.</i>	Kisdà	whose
<i>Acc. & Dat.</i>	Kisnù or kànù	from whom
<i>Abl.</i>	Kisthon	

Declension of the Interrogative Pronoun, (inanimate.)

<i>Nom.</i>	Kyà or ki	what
<i>Gen.</i>	Kisdà or kàdà	of what

Acc. & Dat.
Abl.

Kisnù or kànù wha
 Kisthon or knithon fron

Cardinal Numbers.

One	hik	Fifty-three
Two	do	Fifty-four
Three	tin	Fifty-five
Four	chàr	Fifty-six
Five	panj	Fifty-seven
Six	chhih	Fifty-eight
Seven	sat	Fifty-nine
Eight	nth	Sixty
Nine	nouh	Sixty-one
Ten	dag	Sixty-two
Eleven	nyàgràn	Sixty-three
Twelve	bàhràn	Sixty-four
Thirteen	tehràn	Sixty-five
Fourteen	chandàn	Sixty-six
Fifteen	pundhràn	Sixty-seven
Sixteen	sohlàn	Sixty-eight
Seventeen	sattàhràn	Sixty-nine
Eighteen	attàhràn	Seventy
Nineteen	unnù	Seventy-one
Twenty	wih	Seventy-two
Twenty-one	ikkì	Seventy-three
Twenty-two	bài	Seventy-four
Twenty-three	te, i	Seventy-five
Twenty-four	chavi	Seventy-six
Twenty-five	panji	Seventy-seven
Twenty-six	chhabì	Seventy-eight
Twenty-seven	satàl	Seventy-nine
Twenty-eight	attai	Eighty
Twenty-nine	unnatti	Eighty-one
Thirty	tih or trih	Eighty-two
Thirty-one	ekati	Eighty-three
Thirty-two	batti	Eighty-four
Thirty-three	teti	Eighty-five
Thirty-four	chauti	Eighty-six
Thirty-five	panthi	Eighty-seven
Thirty-six	chatti	Eighty-eight
Thirty-seven	sainti	Eighty-nine
Thirty-eight	attainti	Ninety
Thirty-nine	untali	Ninety-one
Forty	chahli	Ninety-two
Forty-one	ekthali	Ninety-three
Forty-two	baitali	Ninety-four
Forty-three	tirtali	Ninety-five
Forty-four	chautali	Ninety-six
Forty-five	panthali	Ninety-seven
Forty-six	chutali	Ninety-eight
Forty-seven	septali	Ninety-nine
Forty-eight	att, tali	Hundred
Forty-nine	unwanja	Thousand
Fifty	panjah	Hundred thou-
Fifty-one	ekwanja	sand
Fifty-two	bawanja	Million

First	pahlā	Ordinal Numbers.	Sixth	chaywān
Second	dujjā, dusrā		Seventh	antwān
Third	tisrā, trijā		Eighth	atwān
Fourth	chauthā		Ninth	nāwān
Fifth	panjwān		Tenth	daswān

CONJUGATION OF THE AUXILIARY VERB.

Indicative Mood. Present Tense.			
Main hān or ān	I am	Asi hān or ān	We are
Tūn hēn or en	Thou art	Tusi ho or o	You are
O hēn or en	He is	O hān or ān	They are
Perfect Past Tense.			
Main haisān or sān	I was	Asi haisān or āhe	We were
Tūn haisēn or sēn	Thou wert	Tusi haisāo or āhe	You were
O haisi si or āhā	He was	O haisi or si	They were
Imperfect Past Tense.			
Main hundā sān	I was being	Asi hunde sān	We were being
Tūn hundā sān	Thou wert being	Tusi hunde sā, o	You were being
O hundā si	He was being	O hunde sān	They were being
Pluperfect Past Tense.			
Main hoyā sān	I had been	Asi hoye sān	We had been
Tūn hoyā sān	Thou hadst been	Tusi hoye sā, o	You had been
O hoyā si	He had been	O hoye sān	They had been
Future Tense.			
Main howangā	I shall be	Asi howāngō	We shall be
Tūn howengā	Thou shalt be	Tusi howōgō	You shall be
O hevegā	He shall be	O ho angē	They shall be
Imperative Mood.			
Tūn ho or o	Be thou	Tusi hōvō or vō	Do you

The negative imperative is formed by prefixing na.

The relative conjunction (harf i shart of the Arabians) is expressed by je (if) and the correlative conjunction (harf i jaza) by tūn then.

Present Tense.			
Main howān	I may be	Asi hōviyo	We may be
Tūn hōven	Thou mayst be	Tusi hōvō	You may be
O hōvō	He may be	O hōvān	They may be
Perfect Past Tense.			
Main hundān	I had been	Asi hundo	We had been
Tūn hundōn or hundā	Thou hadst been	Tusi hundo	You had been
O hundā	He had been	O hundo	They had been
Past Participle.	(ism i mähfūl) hoyā	been	
Verbal Noun.	(ism i fāil) honewālā	be,er	
Infinitive Mood.	(Masdar) hōvā	to be	

CONJUGATION OF THE VERB A'khnd, To SPEAK.
(Masculine.)

Present Tense.			
Main ākhnā	I speak	Asi ākhnyān	We speak
Tūn ākhnān	Thou speakest	Tusā ākhde, o	You speak
O ākhndi	He speaks	O ākhden	They speak

Perfect Past Tense.		
Main ākhyā	I spoke	Asān ākhyā
Tūn ākhyai	Thou spokest	Tusān ākhyā
Us ākhyā	He spoke	Unā ākhyā

Imperfect Past Tense.		
Main ākhda sān	I was speaking	Asi ākhde sān
Tūn ākhda sēn	Thou wast speak- ing	Tusi ākhde sā, o
O ākhda si	He was speaking	O ākhde sin

Pluperfect Past Tense.		
Main ākhyā si	I had spoken	Asān ākhyā si
Tūn ākhyā si	Thou hadst spoken	Tusān ākhyā si
Us ākhyā si	He had spoken	Unā ākhyā si

Future Tense.		
Main ākhangā	I will speak	Asi ākhāngō
Tūn ākhengā	Thou wilt speak	Tusi ākhogō
O ākhengā	He will speak	O ākhaygō

Imperative Mood.		
Tūn ākh or akh	Speak thou	Tusi ākho

Subjunctive Mood. Present Tense.		
Main ākhān	I may speak	Asi ākhiyo
Tūn ākhen	Thou mayst speak	Tusi ākho
O ākho	He may speak	O ākhan

Perfect Past Tense.		
Main ākhda or ākhda	I might speak	Asi ākhde
Tūn ākhdo	Thou mightest speak	Tusi ākhde
O ākhda	He might speak	O ākhde

CONJUGATION OF THE VERB Kehna, To TELL
(Feminine.)

Present Tense.		
Main kehni ān	I am telling	Asi kehni ān or kehndiyān
Tūn kehni en	Thou art telling	Tusi kehndiyān
O kehndi o	She is telling	O kehndiyā en or kehndiyān

Perfect Past Tense.		
Main ke,ni	I told	Asān ke,ni
Tūn ke,ni	Thou toldst	Tusān ke,ni
Usne ke,ni	She told	Unā ke,ni

Imperfect Past Tense.		
Main kehndi sān	I was telling	Asi kehndiyān sā
Tūn kehndi sēn	Thou wast telling	Tusi kehndiyān sā, o
O kehndi si	She was telling	O kehndiyān sin

<i>Pluperfect Past Tense.</i>			
Main kehà si	I had told	Asàn kehà si	We had told
Tùñ kehà si	Thou hadst told	Tusàn kehà si	You had told
Us kehà si	She had told	Unà kehà si	They had told
<i>Future Tense.</i>			
Main kahangi	I will tell	Asi kahangiyàn	We will tell
Tùñ kahangi	Thou wilt tell	Tusi kahangiyo	You will tell
O kahagi	She will tell	O kahangiyàn	They will tell
<i>Imperative Mood.</i>			
Tùñ koh	Tell thou	Tusi koho	Tell you
<i>Subjunctive Mood. Present Tense.</i>			
Main kahàn	I may tell	Asi kahyyo	We may tell
Tùñ kahen	Thou mayest tell	Tusi kaho	You may tell
O kabe	She may tell	O kahan	They may tell
<i>Perfect Past Tense.</i>			
Main kehandi	I might tell	Asi kehndiyàn	We might tell
Tùñ kehandi	Thou mightest tell	Tusi kehndiyo	You might tell
O kehndi	She might tell	O kehndiyàn	They might tell
<i>Vocabulary of Adverbs, Past and Prepositions, Conjunctions, &c. &c., called in Sanskrit (Aavyay).</i>			
Uppurr	above	Attarsùn	3 days hence
Uthe	below	Chauth	4 days hence
Heth	in	Panjauth	5 days hence
Wich	out	Uchhà	above, high
Bàhar	here	Nigwàn	below, low
Idhri	there	Todi	
Udhar	on this side	Jag	
Is wal	on that side	Tàñ	up to, 'till
Us pàsso	before	Talak	
Agge	after	Par	but
Pichho	to the right	Har wele hames-	always, at all
Saije	to the left	hàn	times
Khabbo	quickly	Kadon	when
Jhabhe	slowly	Jadon	when
Hauli	slowly	Tadon	then
Therhrki	fast	Tadon	then
Dadhi	light	Dihàde dikhàde	daily
Halkà	heavy	Pher	again
Bhàrà	bad	Agle wele	formerly
Màdà	good	Huma	now
Dudhà	thin	Thàn	instead of
Lissà	fat	Pàr	across
Mothà	strong	Orar	on this side
Takdà	well	Uchhàn	on the top
Wali	ill	Niwàn	at the bottom
Nàwal	large	Uttàn	a little high
Waddà	small	Niwàn	a little below
Chotà	long	Azpàs	round
Lammà	broad	Sàmhe	in front
Chaudà	to-day	Bas	enough
Aj	yesterday	Bhi	also
Kal	to-morrow	Aho, hàn	yes, bhulà
Kal	day after to-mor-	Nah	no
Parsùn	row	Jo	if

Jiwenko	(chunānchy)	Jedà	as I
Alwenko	(chuniy)	Edà	so I
Jadh	whenever	O, e	hol
Tadh	then	E miyàn	the
Barabbar	} like	U	s
Wangar		Ve	o
Mech	} like in size	U, i	t
Kikar		Hai, hai	oh
Waste	} why	Hàloe	ala
Lu, l		Pàhryà	cal
Wadhik, bohūñ,	} for	O, e, o, e	oh f
bahut		Nal	in
Wadh, botà	} much	Kol	am
Thora		Te	wit
Ghat	} little	Binà	or
Aigwen		Bhàven	
Kulon	} less		
	} gratis		
	} than		

Vocabulary of Nouns.

Din	day	Kothà	ho
Rat	night	Jhugà	hu
Hath	hand	Darukht	tre
Mundà	} boy	Rukh	sh
Nikdà		Bùt	ph
Chokrà		Bùt	ho
Nikkà		Tàirr	a t
Kàkà		Ghod	ma
Ningar	} girl	Màdi	de
Laubhà		Haràn	ns
Kud		Miryon	
Mundi		Mirg	
Chuki		Gaddon	
Kàk	} son	Gaddàn	
Nikk		Gadhà	
Nikdi		Kothà	
Laubdi		Kachhar	nu
Patur		Behàn	a c
Betà	} daughter	Wacherà	for
Dhi		Sand	a l
Kàk		Sugank	a f
Peo		Tattù	a j
Bàbà		Kukud	a c
Mà	} mother	Kukud	n l
Ammà		Kabutar	a
Bhà, j		Kuggi	a
Bhirà		Baghlà	st
Bhen		Baghlà	
Papi	} sister	Titur	pa
Agg		Badhitar	a
Roti		Batedà	q
Gogi		Tiliyarr	a
Tikk		Gidud	ja
Sheher	} city, roynl seat	Lumbud	fo
Pind		Bagyhàd	ro
Thatà		Sher	ti
Mohdà		Babbar	le
Giràn		Chità	pa
Nagari	} a town [pital		
Gharr			
	} a large city or ca-		
	} house		

Tarkh	hyena	Mūli	radish	Rupā	silver	Dhoupp	r
Bijā	an animal that	Gājar	carrot	Jat	pewter	Kan	e
	opens graves	Kullā	parslain	Pārā	} quicksilver	Pāpāl	s
Kuttā	dog	Chaulāi	beet	Jivā		Kupūgo	l
Billi	cat	Lāl sāg	red beet root	Ilutāl	yellow orpiment	Suthan	t
Chuhā	rat	Bohud	figs indicus	Patharr	stone	Nālā	} b
Sap	snake	Ambl	mango	Pattar	leaf	Nādā	
Neval	weazel	Anār	pomegranate	Angūtā	mail	Pag	t
Mor	pencock	Sandā phal	a fruit	Chiehl ungul	little toe	Mitthā	s
Saggo	} lizard	Sangtarā	ditto	Pabb	sole	Khatā	s
Go		Kimh	ditto	Adl	heel	Kondā	b
Sann	a species of ditto	Chakotrā	pumpelnose	Gidā	ancle	Koonilā	p
Kachū	tortoise	Kelā	plantain	Piul	calf	Sahānā	s
Kummā	turtle	Qulab	rose	Godā	knee	Bakbnkā	n
Sengār	alligator	Lūn	salt	Chupul	knee-cap	Phikā	i
Bhulap	the water hog	Tel	oil	Sathal	} thigh	Tattā	b
Ludhur	otter	Shakar	sugar	Pat		Thandā	c
Uth	} camel	Rāb	sirup	Chutud	buttocks	Narm	} sc
Unth		Khand	sugar, soft	Nāv	} navel	Kūlā	
Rich	bear	Gūd	molasses	Dhoni		Sakhat	hu
Bāndar	monkey	Mishri	sugar-candy	Tang	leg	Kharwā	ro
Lū gūr	long-tailed ape	Patāsā	preparation of	Pet	stomach	Kūlā	sn
Bakrā, bakri	} he-goat and she-goat	Mirch	sugar	Ojri	tripe	Dhilā	li
Chhelā chheli		Lakud	pepper	Andrān	entrails	Thindā	gr
Bh. dā bhed	sheep, ewe	Ghe, o, ghi	wood	Phiphadā	lungs	Uchhā	hi
Bhedū	ram	Makhay	clarified butter	Hath	hand	Nigwā	lo
Dhagi	} cow	Anda	butter	Jibh	tongue	Mehugā	de
Gān		Ando	egg	Tall	palm	Sastā	ch
Bald, dand, dhaga	bullock	Dudh	eggs	Vind	below the elbow	Gillā	cl
Manj	she-buffalo	Dahin	milk	Kohut	arm	Sukka	dr
Sandā	he-buffalo	Chakkā	} curds	Doudā	elbow	Sukha	bb
Sand	bull	Lassi		Mohdā	arm above elbow	Wal	ba
Battak	duck	Kassā	} buttermilk	Pith	shoulder	Pate	lo
Kapak	wheat	Phahāk		Gul	back	Muchhā	mu
Chagwal	rice	Hāndi	} a cooking pot	Galā	} neck	Dādī	be
Cholā	pulse	Kunni		Sangi		Jūdā	toj
Cābuli chola	white ditto	Tābli	} cover	Hoth	wind-pipe	Mendi	rin
Masar	lentil	Chapni		Dand	lip	Kachh	} ar
Mung	phaseolus mungo	Do, i	wooden spoon	Alāshā dāhyā	tooth	Bagal	
Mūgha	phaseolus maxi-	Chullā	cooking place	Khādī	jaw tooth	Kuth	cu
	mus	Kadehi	iron spoon	Khodī	} chin	Palkā	} pla
Ravānā	a particular bean	Kadāi	frying pan	Kalā			
Juār	the common grain	Tarā	do. for bread	Gall	jawbone		} w
	holcus soryum	Ukī	mortar	Nakh	cheek		
Makāi	Indian corn	Molā	pestle	Kothi	nose	Kimāri	ec
Janv	barley	Harar	saffron	Ghodī	} grisel of the nose	Randi	vir
Matar	a pea	Manji	bedstead	Akh		Gabrā	bri
Bājra	the common grain	Pidī	small cot	Pipilī	eye	Gharwālā	} hu
	holcus spicatus	Kaddad	cot of leather	Annā	eyelash	Khāwand	
	millet		thongs	Chhappar	eyeball	Wontā	bri
Kangal	} onion	Lohā	iron	Bharwātā	eyelid	Gharwālī	wil
Pyāz		Kalāi	tin, (P tinning)	Mathā	eyebrow	Dārā	gu
Gundā	leak	Sikkā	lead	Putputī	forehead	Barād	dit
Wassal	turnip	Tāmbā	copper	Tālū	temple	Ghā	gra
Thomb	cabbage	Pittal	brass	Kopad	scalp	Dandā	gra
Gonglūg	thyme	Sonā	gold	Ghandī	crown	Chittā	} wh
Karam	spinnago	Chāndī	silver, pure		palate	Baggā	

Lāl	red	Jhālā	mad
Kālā	black	Phāṅwān	pleasure
Nīlā	blue	Kāwāṅ	angry
Pīlā	yellow	Māndā	ill
Sāwā	green	Changā	well
Machhl	fish	Pīḍ	pain
Māh parshād	flesh	Kagadh	paper
Sūnj	sun	Dawād	inkstand
Chau	moon	Lekhan	pen
Pinis	palanqueen	Khūh	well
Tārā	star	Rāh	road
Ubbhurdā	} east	Pondā	journey
Chādā		Nāo	name
Sehandā	west	Wadhni	fame
Parbat	north	Kāthi	saddle
Dakhan	south	Rakāh	stirrup
Wāh	wind	Dumch	crupper
Hanerā	darkness	Tāhrā	saddle-cloth
Hanerī	dust storm	Mukhtā	head stall
Chhappā	light	Farākh	surcingle
Dākh	grapes	Hāl	plough
Dubgā	deep	Panjālī	yoke
Kuchā	raw	Sudgā pat	drag
Pakkā	cooked	Kāl	pickaxe
Singh	horn	Rambā	spade
Sumb	hoof	Dātri	sickle
Khur	divided ditto	Paill	field
Unn	wool	Pahād	hill
Rōṅ	cotton	Tilbi	hillock
Rōṅl	do.	Chhil	} bark
Boli	language	Sakk	
Bhukh	hunger	Jad	root
Treh	thirst	Tehut	branch
Jhutī	shoes	Kotūl	room
Annā	blind	Dahlān	verandah
Gungā	dumb	Jhā	brick
Dorā	deaf	Vedā	terrace
Sujākā	having sight	Tāyā	father's elder
Lūhlā	lame with both legs	Dādā	brother
Kānā	blind of one eye	Nānā	father's father
Bhengā	double sighted	Par nānā	mother's father
Langā	lame of one leg	Shakarnānā	nānā's father
Sidhā	straight	Potrā	father of latter
Dingā	crooked	Padotrā	grandson
Apāthā	upset	Bharjāl	great grandson
			sister-in-law

Vocabulary of Verbs.

Avṇā	to come	Pivṇā	to drink
Jāvṇā	to go	Satṇā	to throw
Leāvṇā	to bring	Davṇā	to give
Le jāvṇā	to carry away	Lenā	to take
Rakhṇā	to put	Nachṇā	to dance
Uthāvṇā	to raise	Kudṇā	to leap
Uthṇā	to rise	Hasṇā	to laugh
Baithṇā	to sit	Ronā	to weep
Khāvṇā	to eat	Sudṇā	to call

Marnā	to bent	Khalonā	
Wichārnā	to think	Khadonā	
Tolṇā	to weigh	Guvāvnā	
Mechṇā	to measure	Khulāvṇā	
Pakāvṇā	to cook	Dhakāvṇā	
Ubālṇā	to boil		
Bhannā	to roast	Khoturnā	
Kholṇā	to open	Bijṇā	
Tapṇā	to bound	Rahwṇā	
Bannā	to bind	Patnā	
Wadhṇā	to cut	Mangṇā	
Phādṇā	to break	Tuthṇā	
Doudṇā	} to run	Bhijṇā	
Drukṇā		Khurukṇā	
Likhṇā	to write	Chatṇā	
Paṇṇā	to read	Dabṇā	
Phirṇā	to stroll	Vithṇā	
Chikṇā	} to pull	Phukṇā	
Kichṇā		Khedṇā	
Pāvṇā	to wipe	Kukṇā	
Chhilṇā	to scrape	Khiskānā	
Dignā	} to fall	Utarnā	
Dhainā		Khulwāvnā	
Digāvnā	to make fall	Kharchṇā	
Dig pāvṇā	to fall	Chudāvnā	
Jannā	to bring forth	Chadṇā	
Gāl kadhṇā	to abuse	Dhikṇā	
Karz lenā	to borrow	Sivṇā	
Hatāvnā	to remove	Wadhṇā	
Tarnā	to walk	Tilakṇā	
Wajāvnā	to play on an instrument	Darrṇā	
		Nasṇā	
Ghulṇā	to wrestle	Bharnā	
Kambṇā	to tremble	Tukṇā	
Akhṇā	to speak	Thukornā	
Awāvnā	to make bring		

A short Sikh Vocabulary.

Muslā	a Muslimān	Chūngṇā	
Konā singh	bald-headed	Dosā	
	s.m. disrespect	Rangā	
	to Muslimāns	Pahul lo, opā	
Sukhā	the intoxicating	Kachā singh	
	plant bhāng	Angā	
Suparā	the vessel in	Kesā	
	which bhāng is	Dhārī	
	bruised	Dātān	
Chakhṇā	to eat or drink	Granth sāheb	
Parshād	entable		
Māhān parshād	ment		
Chitā bajāvnā	to make water	Agan	
Kāve phirṇā	to enso one's self	Wāchnā	
Suchetā karnā	to make ablution	Rāmjangā	
Niwāj	prayer	Bāti	
Mast jad	} a mosque	Kadchi	
Thati		Waltol	
Gadhī	a hooka		

Kāj	marringe	Lāngri	butler
Sultānā	Sultān Muḥam- mad Khān	Laugar	cookroom
Pirānā	Pir Muḥammad Khān	Dalle	pieces of flesh
Phattā	Wazir Fattēh Khān	Lās	soilp
Tamhārā	Timaur Shah	Karpā	to cook (not pa- kāvnā)
Pendhiyā	Pendā Khān (Tammuli)	Warjā	to stop one's own dinner, i. e. to accept an invi- tation
Gadwāi	cup-bearer		

Mahārāj Ranjit Singh has the following peculiar Vocabulary of his own.
Baudhast, opening of the howels, Dost in Persian.

Thirmili, a check or curtain, cheekh in Panjabi.

Khismati, a ewer, chilamehi in Persian, because chilams (pipes are not
lawful in the Granth.)

Sugdā (clever) a stool, instead of Modā because this word means a fool.

Kangā Sāgur, a goglet, Aftāba in Persian.

Sentences.

Wār jī (properly Wā Gurūjī) kā The Sikh salutation.

Tuhādā nāṁ kī,	What is your name?
Tusi kiddar jāde,	Where are you going?
Tūṁ kiddar jānā en	Ditto, ditto, ditto, to an inferior.
I- pindā nāṁ kī,	What is the name of this village?
Tuhānū thand lagī e	You have caught a cold.
Oh pind kinā dūr,	How far is that village?
Tuhādi umur kitī e	What is your age?
Tusi saddle bhirānū jāde o	Do you know my brother?
Isdā nāl kī bōge	What will you take for this?
Tuhādiyān trimatān kitīyān	How many wives have you?
Tusi ghedyānū kī dend' o	What do you feed horses on?
Tuhā'e ghedyānū kī khurāk e	What is your horses' food?
Tusi kis wāste mere utte glusse o	Why are you angry with me?
Ti hācā peo jāvnā e	Is your father alive?
Nāh tre varc huen jo pūrā hogaya o	No, these three years since he died.
or (margāyā e)	
Tusi kadīn Turki-thānū ga,e,o	Have you ever been to Turkistān?
Din vich kitnī vei khānde,o	How many meals do you make a day?
Kī, kī, khānde,o	What do you eat?
Nazar āndā e jo aj miṁ wasgā	It seems as if it would rain to-day.
Kī kar nazar ānde	How do you know?
Asāde kul hek pāredī kikmat,e	I have an instrument containing quicksilver.

Ek man bī wicheṁ kitnā hāsāl hun-
dā,e

Aj kal thon (nālon) bahut thand,e

Je tuhānū vel nehin tā āpne gumāsh-
tenū ghal denā

Aj bazār wiche hundā kī bhā,e

Hu di mathi

Hu di chaddi,e

Koi sathtān nā hīn lagī

Tusi odaretān nehin

What is the produce of a mound of
seed?

To-day is much colder than yester-
day.

If you have not leisure send your
agent.

What is the exchange of a bill to-
day in the bazār?

The rate has fallen.

The rate has risen.

You are not hurt are you?

You are not uncomfortable are you?

Tusi odarnā nehin jedī gal mango
sohī hāzar,e chī tuhādā apnā ghar,e
dusarā nehin jānā

Asi āpne kām kāj wiche ruddle renne-
vāṁ ne tāṁ dām dām wiche tuhāde
kul ponchiye

Is hauzte tuhādā kī kharch āyā,e

Hazār ek rupayā lagā howegā asāde

sābkar nū pakkī khabe,e uskolon

puchke das dewānge je tuhānū

bahut lod e tāṁ

Dialogues.

Illustrative of the private character of the Ruler of L

Mahārāj jī, Kābul dā ikhār āyī e News from Cabul
highness.

Hājar karo Bring the man in.

Mahārāj jī hājar o He is here your h

Fakir horānū bulāo Call the faqueer.

Fakir jī hājar ho,o Will you please to

Sardār Dost Mamadā,e yā kisse hor

dā,e Is the letter from

Mahārāj jī, Sardār Sāhabdā,e

Hachā padō kī likhiyā e

Apdi umur darāz hove vīh bhār

dābde do ghode ek talwār hazār

mū allāde waste hāzar en hazār

kābul fūrnānū

Nikkā Mishar hāzar hove

Mahārāj jīershād

Mishar jī, tusi Belirām horān kol

jāo ek bāthī hauda chāndī dā ek

bandūk Sindhy, Gujrāthī talwār

das jode dushālyānde rang birangī

hache mahūn howan Dost Mamad

wāste bhej do fakir jī tusi bī likho

tedā sādā rāh hek chābī dā agge

isthon hoī bandobast pakkā ban

jiswiche tūṁ saukhā rahen, nehin

tāṁ Sarkār Dasserā karke chadnū

wālī, e na kahī jo mainū khabr

nehin kiti ne

Jo Hazūrne ershād farmāen likhe

gū en

Wakil nāl tor deo

Rājā sāheb horānū bulāo

Mahārāj jī, hājar āṁ

Rājā jī, panj ardāl āpne bhej deo ate

jā bā jā likh bhejo jo ek sāheb

Attock wālē rāhon awuden sau sau

rupeyā majal bā majal, ātā wih

Don't make yours
ever you want s
ing ; this is you
not a strange on

I am busy about 1
I would be wit
ment.

What have you spe

It might have co

rupees or so,

knows the exact

you if you pa

and will ask him

News from Cabul

highness.

Bring the man in.

He is here your h

Call the faqueer.

Will you please to

Is the letter from

hammad, or from

It is from the Sar

Well read what is

May your age begi

of fruit, two ho

are here for yo

ness ; will your

accept them ?

Here, Nikkā Mis

Your highness, w

Mishar, do you ge

send for Dost M

phant with a sil

dham matchlock

ten pairs of sha

fine and of diffe

faqueer, do you

and my road is

must make son

ment, by which

fortable ; or else

tends to march

Dusserā ; and t

he was not forev

What your highnes

ten.

Send it by the Val

Call the Rajah ? (

I am here your hig

Rājā, send five of y

and write to ev

gentleman is co

tock road ; give

man, do man chānwī, man ghī, o
panjāh kukud, das ghaḍe dudhde
hor dabhī kesāy pāwanū, panj sau
āndā mājjīy, lakhriyāy, bhānde
mittde hor jo lod howe ne sab
khātar karū chāukī pahīrā majal
ba majal dā rakhuā jinnā tuhā-
dā e

Mahārāj ji, sat barchan

Mishar ji, Fattā Bhayyā ghal de, o
Jamadār sabb horānū bulā leāve

Jamādār ji, jis tarāh rāje sabbu er-
shād hoyāe tūsi bī āpnī muluk
wich likh bhejo jo sāheb kisi gale
khaḍa na howan; manjil bamanjil
di rasid sabbandi hājar hove

Miyān Hai Baksh Kumdān ta
Miyān Sultān Mahmūd, te Mirjā
Mandar Aly, nyāhrāy nyāhrāy
kārtūs jinsi tophānde ta ikki ikki
ghodnāhnde pēher dīn rende jo
sāheb dākhāl howan je hukm, e

Mishar, Sukhrājū hukm de ghalo
do kumpaniyāy Jahangir de muk-
bare luḡs rehān ate pā rikāb
sāhānde hājar rehān

Jedl Sī āpnāli Paltan e tansālī
de hār tāj rebe jis wele sāheb
dākhāl howan addāl wich āve

Mishar ji, Kutbā hukm deo jo
biviyānū bulā leāve panjāh
rupeyā toshekhāne wichon le de, o
eh hukm de de, o jo bay tap ko
āwan

Mishar ji, Khair Aly Khān Gubār.
chynū panch sau rupeyā lekhwā
deo atey eh hukm deo jo ghari
rātthoy agge agge dip mālā saman
wich hājar hove

Sātār Bāghwān hājar hove

Mahārāj ji hukm

Kul Shālā bāgh wich pēher dīnthoy
agge agge manjil sabbāy wāsto
hāzar hove

Mishar ji, Mishar Belirāmū ākho,
hek kanthā mot vāndā jedl kady-
āndī hiriyāndī jūdāy dushālā bhārā
hek thān kinkhādā panch sau
rupeyā sabandā. Khismatgārān
wāste hek hek khes uchā hor jede
sābande ādmī onhā wāste wāde
wele kul shālā bāgh wich hāzar
howan

rupees at every stage, flour twen-
ty maunds, two maunds of rice, a
maund of ghee, fifty fowls, ten
pots of milk and curds to wash
his hair, five hundred eggs, cuts,
firewood, earthen pots, and what-
ever he may want; let him have a
guard at every stage. This is
your trust.

Truly spoken your highness.

Mishar, send Fattā Bhayyā to call
Jamadār Kushāl Singh.

Jamādār, do you also as I have or-
dered the rajah and write to your
district that the gentleman may
not be uncomfortable, and get al-
so his receipts at each stage.

Tell Miyān Hai Baksh Kumdān,
Miyān Sultān Mahmūd, and Mir-
zā Mandar Aly (to fire) eleven
rounds from the garrison guns,
and twenty-one from the field
pieces a pahar before sunset when
the gentleman arrives.

Mishar, send to Sukhrāj and tell him
to keep two companies in readi-
ness at Jahangir's tomb as the
gentleman's escort.

Let the Singh regiment be in readi-
ness outside the Tankālī gate to
accompany the gentleman as an
escort.

Mishar, tell Kutbā to call the ladies
(dancers), give them fifty rupees
each out of the treasury, and order
them to come dressed out.

Mishar, let Khair Aly Khān Gubār-
chy receive five hundred rupees,
and tell him to have lamps ready
in the Saman bastion a ghari be-
fore night.

Let Sātār gardener be called.

What order your highness?

To-morrow before nine o'clock, let
an entertainment be prepared for
the gentleman in the Shālā gar-
den

Mishar, tell Mishar Belirām to have
to-morrow morning ready at the
Shālā garden, a pearl necklace, a
pair of gold bracelets set with
diamonds, an expensive pair of
shawls, a piece of khinkāb, five
hundred rupees for the gentle-
man's servants, and a valuable
khes each for his other men.

Nikā Diwān ji, Munehī Sarabdhayāl
hājar karo

Parwānā lekho Raje Suchet Singh
harānū, hāzār swār do hāzār pyā-
dā Peshāwaray kach karko Bannū-
dā handhāt karan, hek Pauwānā
Futteh Singh Mān horānū lekho
Rājā Sābdi Kamāy manni tasig
hor inhānde hukm wichon adūl
nehin karnā

Eshād likho Diwān Dānnūnā, Gu-
zerāt dā muluk Sarkār dendi, o
Kabūl kar lai rupeyā panj hāzār
nazarānū sarkārdā leāvo jis wele
lyāvo us wele khilāt peban, jāe

Mahārāj ji, Diwān hori kabūl nehin
kardē

Alwey bhādā, e nazarānū wāsto
kabūl nehin kardā do hāzār chad
deo āpe man legā

Mahārāj ji, Diwān horāne māy liyā e
Ditthā Jamadār ji, bhādwedn tamā-
shā do hāzār rupeyā chadyā tāg
kingkar māy liyās

The Mahārājā ill with a pain in his knee.
(A Farash). Mahārāj ji, hek wadā
Sayad e medi tang dukhdi si hath
hānde in khair ho gai, I
(The Mahārāj). Mishar ji, oh Say-
adnū leā Ruldū Farāsh thoy jāgā
puchh leni hāthi kswā le, o wich
chudākar leāvnā adab nāl

The Sayad arrives.

(Sayad). Bhā, I tendū sukhi hove
pādsūhāi peyā kar gajdā raho.

(Mahārājā). Mishar ji, panch pot-
lyāy sau sau diyān leāo

(To the Sayad). Mahārāj ji, kal bi
darshan devna

(Another Farash). Mahārāj ji, hek
sādh āyā Gurū Nānak sābdi juthi
hai on hākul

(The Mahārājā). Uwaktdi rakhi
huis hājar karo onhā Sādhānā
Mishar ji, asā dā khāsā be jāo udde-
wich onā sabbānū chudākar lo ao

The Sādh arrives, unfolds the shoe from a hundred
Mahārājā salutes it and applies it to his eyes, head n

(The Mahārājā). Mishar ji, hāzār
rupeyā dā pind dharmarth Wazir-
abād de tānko wichon likhwā de, o

Nikā Diwān, call
dhyal.

Write an order t
Singh with one t
and two thousa
march from Pes
Bannū, and write
Futteh Singh Mā
under the Rājā's
to disobey any of

Write an order to
that the Sarkār h
country of Guzer
accept it, and to
send rupees nazi
the time of pres
will receive a kh

Your highness, the
accept it.

Just like the rasc
accept it on acc
rānā; take off tv
he will obey.

Your highness, the E
Do you see Jamadā
rascāl? two thous
been remitted, wh
ed it now?

Your highness, there

who cured a bad
the touch of his I

Mishar, bring the
Ruldū Farāsh wh
ready an elephant
on it with respect.

Your highness will,

a sight of yourself

Your highness, the
who has one of

shoes.

What, has he preser

time; bring here

take my own kh

him to come in.

Mishar ji, order a j

to be written of a

village in the prov

aten juthi sâbân tushukhâne wich
rakhwâ de, o

(Another Servant). Mahârâj ji, hek
wadâ pandit Kashi on âyâ wadâ
padyâ huâ onâpâs hek ling o
Mâdewjidâ o farmaunden pâven
jehâ dukh dard Sarkârâ hove
lâynde nâle sukh bojâve. Tad
jâno jo ling sachâ, e

(The Maharaja). Mishar ji, bâthi
husvâ lo chandide bandewâlâ pan-
dit onârû wich bulhâke sitabe bazar
karo

(The Servant). Mahârâj ji, pandit
hori wadâ sukht mizâj huij âway
ki mehij âway

(The Maharaja). Jis tara jâno
muhân leâo hek pauch sau rupeyâ
bi le jâo toshekhâne wichon

(Servant). Mahârâj ji, sat bâchan

The pandit arrives, takes out the stone, the Mahârâj rises and rubs it
over his body.

(Mahârâj). Mishar ji, hek hazâr
rupeyâ hor lekhar mathâ teko
pandit horandâ das rupeyâ roz
lawâ deo

(Pandit). Hamânû kuch nehij
bukâr Mahâdevji kâ hukm hai jab
ek Râjâ buchhâ hovegâ to yahân
se uthnâ isse hukm muâfik ham
kashî se turo haij

Tusi tin châr roz darbâr mankâf
karo

After some days, the Mahârâj hears that the holy pandit has fallen in
love with a dancing girl, and is accordingly an imposter; his only remark is,
Sâdh log en unko eh bêt ban âvti e

abâd and put the reverend shoe
in the treasury.

Your highness, there is a great pandit
arrived from Benares deeply read,
and has a lingam of Mahâdeo with
him; he says whatever pain the
Sarkâr may have will be cured by
applying it. It must therefore
be a real one.

Mishar, saddle an elephant with a
silver boudâ and bring the pandit
in it quickly.

Your highness, the pandit is a man
of a queer temper; he will not
thus be brought.

Bring him by all means, and take
with you five hundred rupees from
the treasury.

Very well, your highness.

Mishar, bring 1,000 rupees more and
put it at his feet, and give the
pandit an allowance of 10 rupees
a day.

I don't want any of it; I have Mahâ-
dev's orders to return when you
are well, and I have brought this
order with me from Benares.

Don't hold your court for two or
three days.

These are holy men, they can do
these things if they like.

Specimen of Panjabi verse.

Simij badan yaraftshân chehrâ lah
surkhi misl anâre phul hazâre jo
ân galzâre

Aten mirg akhijti mirg hairâni
vekh khûni main tumbâre mârâni
byâni sîhâre

Mâr bimâr hazâr pae teri zulf kun-
dul wal mâre wal wal sâde mo, e
wichâre

Par bhuj bhuj de, on Kulandar âshik
mârâni mâre haran kakâre baith
kindâre

2nd.

Chale nir akhijti behadd judh yâr
vidâ kar chûie

Tears without measure started from
mine eyes, when my lover started
at our separation.

Jhale log nasihat dende koun sâg
wicho dedl jhale

Bhale akl johe chind jânde jithe
ishk marendâ bhale

Palle akl na rahi Kulandar jân ishk
âve ith palle.

Chasm bandûkh ten surmâ ranjak
tode zulf pukhâ, e

Goli khâl disse mukh uppar jân oh
best karâ, e

Oh mâre dilnâ mûl na kusso jân oh
kas chalâe

Par Kulandar matlab tàyen pae
jahân âpnâ âp kohâ, e

Dukhândi main pûnchi pal mere
pair sughlân nâl tarofo

Ahij nâl parotyân hanjûn vekh
ishkede zore

Hâr singâr kitâ sâb gham dâ jadh
main thop yâr wichode kûk Ka-
landar rab dâdhe agge mat paway
hotânâ mode

Jhalke nakin tab ishkdâ main kâhil
kitt jhalke

Chalke bir hun de mûgh âi huwa
jâwân kith wal chalke

Ralke dukhân sûlân kuthi sukh gâo
asâthon ralke

Kalke janme haran majûchay pâl
jân Kulandar kalke

Bearish people rep
who can bear the s

Standard wits are l
plants his standar

Kalandar possesses i
love possesses him.

Eye for gun, untim
and ringlets for a
lighted.

That mole appear
is a bullet when y
the mark.

Sho is aiming at my
not strike it th
and fires.

But know, Kalanda
gain your ends n
yourself.

I have arrived at
pain; my feet l
thorns.

By sighs my tears h
out, behold the fo

I decked myself in
when my love p
entreat Kalandar
erful God that yo
return.

The fire of love de
am kindled after I

I threw myself into
how shall I get th

Thorns and grief ha
trate, and pleasur
me.

The child of yester
mo. The soul o
roasting.

A VOCABULARY OF THE BARAKY LANGUAGE. Introduction.

The Barakis are included in the general term of Parsi
they are original inhabitants of Yemen whence they we
SULTÂN MAHMUD of Ghazni; they accompanied him
of India, and were pre-eminently instrumental in the
the gates of the temple of Somnath. There are two
tribe. The Barakis of Rājān in the province of LONG

* Proper name.

† The popular derivation of the word Tāj is that the ances-
were the keepers of the Tāj (crown) of the Arabian prophet, Tāj
kingly crown is applied to the distinguishing cap of a Muhammad

Persian, and the Barakis of *Barak*, a city near the former, who speak the language called Baraki; SULTÁN MAHMUD, pleased with their services in India, was determined to recompense them by giving them in perpetual grant any part of the country they chose; they fixed upon the district of *Kāndguram* in the country of the *Wazīrs* where they settled. There are 2000 families of the *Rājān* Barakis under RASUL KHÁN who receives 2000 rupees a year from DOST MUHAMMAD KHÁN. The contingents of both these chiefs, amount to 50 horsemen who are enrolled in the *Ghulam Khāna* division of the *Cabul* army. There are also 2000 families of Barakis at *Kāndguram* under SHĀH MALAK who are independent. The Barakis of this place and of *Barak* alone speak the Baraki language.

We receive a warning from the study of this Vocabulary, not to be hasty in referring the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by MĪR YU'ZU'F who led the first Barakis from *Yemen* into *Afghanistan*: his design was to conceal and separate his few followers from the mass of *Afghans* (called by them *Kāsh*) who would no doubt at first look upon the Barakis with jealousy as intruders. The muleteers of *Cabul*, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of pass-words.

Vocabulary*.

Rosh, day	Kaftar, pigeon	March, pepper
Gha, night	Kouk, Greek partridge	Rup, clarified butter
Kulānk, boy	Ough, camel	Maskā, butter
Dadni, father	Khirs, bear	Wolkh, egg
Zurigag, girl	Shādi, monkey	Pikakh, milk
Māw, mother	Bakri, goat	Ghip, curds
Khwār, sister	Nargoi, bull	Topi, butter-milk
Marzā, brother	Mādgai, cow	Khat, bedstead
Wokh, water	Gumun, wheat	Lyāf, coverlid
Aron, fire	Rizza, rice	A'hig, iron
Tikhān, bread	Pyāz, onion	Kalāi, tin
Kshār, city	Tambākū, tobacco	Surb, lead
Grām, village	Shalyham, turnip	Mis, copper
Ner, house	Karam, cabbage	Brinj, brass
Durnāht, tree	Turab, radish	Tillā, gold
Būtā, shrub	Kājar, carrot	Nukhira, silver
Yāsp, horse	Anār, pomegranate	Gap, stone
Gon, wood	Gulāh, rose	Balk, leaf
Yāsp, mare	Nimck, salt	Pusht, back
A,ū, deer	Tol, oil	Sind, breast
Khar, ass	Shakar, sugar	Nas, stomach
Khātir, mule	Khand, refined sugar	Lah, lip
Kurra, foul	Gud, molasses	Gishy, tooth
Kirji, fowl	Nabat, sugar-candy	Makh, cheek

* sh represents ښ, in distinction from sh which stands for ښ.

Neni, nose	Gāka, meat	Bāhā, 1
Tsimi, eye	Toavi, sun	Nawās
Sar, head	Marwokh, moon	Khāsh
Gol, ear	Stūra, star	Pabeg
Partūk, trousers	Mashrik, east	Podzer
Khwāsh, sweet	Maghrib, west	Wāver
Turush, sour	Shammāl, north	Panegh
Tegh, bitter	Junūb, south	Indā, 1
Shor, salt	Bād, wind	Yuwal
Tokha, hot	Parogh, light	Mukh
Tsākt, cold	Tārikh, darkness	Papets
Narm, soft	Angūr, grapes	Razai
Kilakhā, hard	Pukuk, ripe	Korā, 1
Pabegā, high	Nakpukuk, raw	Subuk
Zariya, low	Shākh, horn	Wazmi
Kemat, dear	Sumb, hoof	Khrāb
Arzān, cheap	Pulla, divided hoof	Shirra
Diri, hair	Kausi, shoes	Narrai
Wadni, wool	Kor, blind	Ghota
Pamhā, cotton	Gung, dumb	Sturra
Wrosh, bread	Karr, deaf	Zuri, li
Brūt, mustachoes	Rāst, straight	Shon, t
Māli, husband	Kuj, crooked	Sir, to
Nāk, wife	Stud, tired	Parin
Dārū, gunpowder	Dimy, pain	Kān, w
Ghwnoh, grass	Kāghāz, paper	Peri, n
Speg, barley	Mushwān, inkstand	Bas, on
Ispeug, white	Kalam, pen	Sher, y
Sūghā, red	Chhā, well	Na, no
Gharisa, black	Rāh, road	Key, w
Nil, blue	Nām, name	Zut, m
Zed, yellow	Zin, saddle	Dūkh, l
Shin, green	Giri, mountain	Tar, an
Māhi, fish	Khish, brick	

Numbers, Cardinal and Ordinal.

1	sho	11	shandas	30
2	do	12	duās	40
3	gho	13	shes	50
4	tsār	14	tsares	60
5	penz	15	panzes	70
6	ksha	16	shales	80
7	wo	17	haves	90
8	ānsht	18	nshtes	100
9	noli	19	nes	1000
10	das	20	jist	
Auwal, first	Panjam, fifth	Nauwan		
Duyam, second	Shasham, sixth	Dasum,		
Seyam, third	Haftam, seventh			
Chāram, fourth	Hashtam, eighth			
	Verbs.			
Razai, come	Gon, place	Khuron		
Tso, go	U'ra, take up	Shera, g		
Rawarra, bring	Neh, sit	Nassa, t		
Agiona, take away	Hust, rise	Dzana, l		

Sentences.

Az sipai yuni	I am a soldier.
Tù gudaptso	Where are you going?
Drekhy oghuk	He spoke false.
Tostar makh marza yo	You are my brother.
Azr tù dagad pitsen	We will go together.
Tar tuna rupe dà à	Have you a rupee with you?
Tar tù muwajib tsinna	What is your pny?
Nimaz digar shuk	It is the time of afternoon prayers.
Ta tsun unuron	What is your age?
Tsun kalân daron	How many children have you?
Bârân rasâk	The rain has come.
Tar hoskshâr tsun petsa	How far is your town?
Tsun hûmâ daron	How much ground have you?
Yâspnki tsâ shai	What do you give your horse?
Pa tsinna shai ka	What is his price?
Tasor dudai guda	Where is your father?
She chàn busak ka muluk	It is a year since he died.
Yâspdi to sarang argho shâkai	How did you fall from the horse?
Pera tea kun	What shall I do now.
Ta shujâl Mulki jangine tarmâkh	My brother was wounded in the
marza zakhni shuk	battle of Shujâwl Mulk.
Kurra kâiner bhûsh tsarâ na kun	Why don't you take care (what you
	do) in this affair?
Râhiner kuman ghal luchh dà kum	A robber stripped me on the road.
Tâ kâsh khalk zud khuramkai	The Afghan is a starving nation.
Kurra grâminer tsun kharwâr ga-	What quantity of wheat is produced
num â idn	in that village?
Tur makhannas badeni	I have a pain in my stomach.
Te Herât râhiner baladon	Do you know the road to Herât?
Mâka amarokh ka Kâmrân zud zâ-	I hear that Kamran is a great
lim a	tyrant.
Tsar penz sadaiki she yâspnshok	He gave four or five men for a sin-
	gle horse.
Kurra hauzjar tar tos tsun kharch	What expense have you incurred on
shuka	that tank?
Indadi batsen sandâ aglon	What merchandise do you take
	from here?
Torra than kemat ba tsin sa	What may be the price of this piece?
Tarra than kemat tar makhâ unzari-	The price of this piece in my opi-
ner padus tuman	nion is 10 tumans.
Kurra mulkaner khimkab kewun	Why is khimkab so dear in this
grân a	country?
Tur tosi Giriner hinj paidn sa	Is asafetida produced in your
	mountains?
Ilâ shai ba patan kâr ruza	What is the use of this thing?
Shou Mullâ hera sho jâo tol shka	The Mullas have all assembled in
	one place to-day.
Zar tos zabannaner badulâ dâhâ ki	Are verses written in your language
ngadâhâ	or not?
Nah kok ka ba badulâ ghok pa Pârsi	No; any one who rehearses verses,
baghok	rehearses them in Persian.
Ta kâsh i menziner tsey zai sham-	What tribe of Kâsh (Afghans) are
ehiri a	the best swordsmen?
I' Kâshiner Popalzai sher shams-	Among these Afghans the Popal-
hiri a	zais are the best swordsmen.

Sher maltagha pâ tamâm Candahâr	This is a good
ki shor maltaghagda	procurable in
Tsun rosh bād kâfilâ raza	In how many d
	arrive?
Tarmâkh utarâk ta chârâukh kârâ-	I have put up in
wânsarniner shuk me bâynd sho	the chârâukh
-wâr kamâkh tamaner razai	must come at

A VOCABULARY OF THE PASHAI LANG

Introduction.

The language is spoken by the people called Pashai districts of *Mundâl, Chitêlâ, Parend, Kûnd, Seva*

Vocabulary.

Dawâs, day	Tâti, father	Lâ	
Vyâl, night	Âi, mother	Go	
Â'st, hand	Lâyâ, brother	Ka	
Bâlâkûl, boy	Sâyâ, sister	Gh	
Lawni, girl	Wark, water	Gh	
Pânjai, man	Angâr, fire	Bai	
Znif, woman	Âu, bread	Ba	
1 I'	6 sho	11 jâe	16
2 do	7 sat	12 duâe	17
3 te	8 nshê	13 tloo	18
4 char	9 no	14 chaddo	19
5 panj	10 do	15 panjo	20
Gul, river	Pâ, foot	Sir	
So,atâ, he-goat	Nâwad, hack	Ch	
Brâtik, ewe	Kûch, belly	Kr	
Lâwgâ, pain	Gorechâ, embrace	Dû	
Dâr, wood	Sir, head	Du	
Darû, powder	Khwâgum, near	Sâr	
Phâjadik, she-goat	Shlek, white	Pol	
Baratâ, rain	Sûnek, red	Ali	
Gul, abuse	Kachâ, blue	Ch	
Wâgan, wind	Khât, bedstead	Ch	
Parontik, bullet	Nûnl, butter	Bâ	
Mo, wine	Ave, flour	Ch	
Chan, vinegar	Golâng, drove of bul-	Su	
Gom, wheat	locks	Sh	
Lon, salt	Adâ, bull	U'	
Gâ, cow	Zuib, wife	Pe	
Ghâs, grass	Pultem, son	K	
Panj, husband	Selt, knife	D	
Wâyâ, daughter	Sonezarrâ, gold	Su	
Chumâm, iron	Wâd, stone	Ti	
Shlekzarrâ, silver	Nâst, nose	Sa	
Anch, eye	Dûr, lip	W	
Khâd, ear	Jib, tongue	Si	
Dân, tooth	Brût, mustachoes	R	
Dâqi, beard	Kalâvi, cheek,	B	
Chigam, chin	Ling, leg	Si	
Mandâ, neck	Jeshita, ruler	Al	
Makadik, monkey	Ang, arm	K	